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# JOURNAL

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# ETS JOURNAL

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In the last issue of the Journal an article appeared by the Rev. John Harmon of St. John's Church, Roxbury, describing the work of the church in that area of Boston. We entitled the article 'Revitalizing Roxbury'." The author would prefer the title 'Some Thoughts about the City'. We apologize to Father Harmon and take full responsibility for any false impressions our title may have given. And this responsibility we are glad to assume because of what we believe to be the tremendous importance of the work being done at St. John's, as a service to the community and an example to the Church.

Pre-election Reflections

# WHY A MAVERICK LIKES IKE

by the Rev. Joseph F. Fletcher

I happily paid a dollar for a Stevenson button, that shoe-with-a-hole for the poor man's candidate, even though I shall myself vote for Eisenhower. But I only forked it over after I had been promised that the dollar would go for radio time for Stevenson and not for the cheap Democrat politicians in the Boston machine. Why did I do it? Because it seems to me that Stevenson is up against unfair competition. Why unfair? Because Eisenhower is not a politician, and therefore our people are inclined to trust him and to discount Stevenson, sometimes not very justly. Since Eisenhower is so much trusted, I believe that although he deserves to be trusted he needs to be held under the critical scrutiny that Stevenson ought to be giving, and isn't.

The number of political independents in this country is growing: their vote is now estimated to be about five million, enough to swing election contests between the two camps of straight party-liners. We have strong suspicions of the Republocrat politicians, Tweedledum and Tweedledee, and of the argument a-party-system-is-vital when it is used to mean that only two are desirable or that the two present ones fill the bill! People support Ike because he is precisely not a politician, and distrust Stevenson because he equally obviously is.

In 1948 the Democrats in Philadelphia almost nominated Ike themselves as their candidate; since he was elected in 1952 he has almost broken loose from the Republicans to start a third party. The Republican party-boys fear and dislike Ike just as their opposite numbers in the Democrat organization do! As the New York Times' political survey shows, nobody is voting for the Republican party or for Stevenson. They are either voting for Ike, or for the uneasy coalition of Southern

Segregationists, City Machines (Curley, Hague, Prendergast, Jake Arvey) and Labor Leaders called the Democrat Party. The broad mass of the people do not want either the Republican party or Stevenson. Republican politicians hope to get in on Ike's coattails, as in Illinois, and Stevenson hopes to get in on the strength of local Democrat candidates, as in Michigan.

Last summer I wanted the Democrats or Republicans, either or both, to nominate Ike for President and Stevenson for Vice-President. With that ticket a party could swing a landslide vote. The noisome Nixon would have been eliminated, and the clownish Kefauver. But a slate of that kind was infinitely too sane and disinterested; it had no more chance to get a hearing in Chicago and San Francisco than an open invitation to the party bosses to liquidate themselves for the sake of national unity and a fresh alignment of issues and forces.

The country deserves far better from Adlai Stevenson than it is getting in this campaign. Like Ike he makes a virtue of being "safe" and conservative and middle-of-the-road. Four years ago he employed his high intelligence to its full: now the party satraps have forced him to cut out the "egghead" role and be folksy. It smells. On Ike it looks good, because he is quite genuinely a simple man who wouldn't really be able to fight it out on a brains basis. Adlai would snow him under. But the bosses don't want "bright" candidates. And many of us at this dangerous juncture in the Cold War are more concerned to see character than brains in the White House, anyway. The whole world trusts Ike to be fair, courteous and not bellicose, which is why Geneva succeeded and the nations' temperatures have dropped. The simultaneous disappearance from the stage of Stalin and Truman was an incalculable blessing! However cautiously, the world is regaining its sanity with Ike's maxim: in a nuclear world we have to choose between coexistence and non-existence.

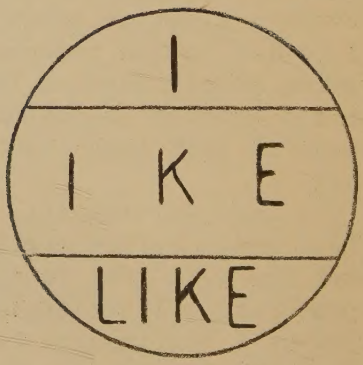
Stevenson is saying nothing in this campaign, at great length. Racial desegregation is a strained

topic, just as cancer used to be. The case against "right-to-work" laws hasn't been mentioned, although the Democrats have a "plank" against them. They put such things in to satisfy the Labor Boys, then keep quiet about them to please the Southern Bloc and Texas big money men. All the implications of inflation set off by last summer's steel wage agreement are lost in Stevensonian rhetoric, but he simultaneously calls for an end to the draft while he recommends we maintain the army's size by raising the pay of volunteers while we reduce military expenditures! His other half-hearted stab at an "issue" (stop H-bomb tests) is like the draft question, not even hinted at in the Democrat platform.

Ike is running on his record of peace and prosperity. It's a good one, an honest one. Adlai, trying to simulate an issue, says we have suffered monetary inflation these past four years. That is true: we had a 5% rise under Eisenhower; but it has to be compared to a 27% rise under Truman just in the last four years of his scandalous regime! The right-down-the-line Democrats who tell me that we need a two-party system in this country are working like crazy to get the Democrat sachems back in power after only a four-year interregnum since Roosevelt's election twenty-four years ago in 1932! And I notice, as an independent, that the pro-Stevenson people have on their record always supported Democrat candidates, although they try to persuade me that they favor Stevenson on his own merits!

I have written this at the editor's request nearly a month before the election. My prediction is that Ike will stay in the White House and that the Democrats will re-capture Capitol Hill. The country will continue to benefit from a creative tension between the legislative and executive branches: each will ride herd on the other to torpedo partisan political shennanigans, to the country's great benefit. Our friends and antagonists abroad, both, will continue the trend toward conciliation in foreign affairs; the economy will

continue on its present merry path of inflation, but more slowly under Republican watchdogs; Ike will play golf again; and neither the McCarthys and Jenners nor the Eastlands and Talmadges will be able to get the upper hand. For a while, anyway. So much depends in the finitudes of politics upon one man's heart and another man's kidney, among all the other shocks that human flesh is heir to.



# Where is our Liberal Today?

by David A. Jones

Political opinions, like any religious, social and economic opinions are determined essentially by what one believes. Thus, the Christian who believes in a God of Love accepts Love as a criterion for all his judgments and attempts to act accordingly. The seeker of money, who believes that man is free to accumulate wealth to his ability has as his criterion for judgments the capitalist theory of free enterprise. Likewise, the member of a state or nation who believes that the preservation or advancement of his state is its sine qua non, has this, as did Hitler, for his criterion.

Unfortunately the issue is not so clear cut. Every individual in society has his own belief and they are not all the same. But nations can stay together because many of the consequences of the various beliefs are common. That is, almost all political theorists acknowledge the necessity for protection or the administration of justice even though their basic premises are different. What is important to realize is that the consequences are not the most important aspect of our society, but rather the premise or belief that determines them.

One belief that is sorely lacking in our society today is the belief in progress, progress not as an end in itself as we find in campaign slogans, but a firm belief that something can be done. The most appalling response and the one most frequently heard, at least at E.T.S., when the facts of starving people and the lack of educational facilities for the masses are presented, or the astronomical figure of 45 billion dollars for military expenditures is deplored is, "It's always been that way and it always will be. You can't do

anything about it." Presumably the 19th century liberal wasted his time in trying to abolish child labor, or Woodrow Wilson was a fool to try and obtain world peace. How often have we heard from educated people that we can't disarm, "We must be strong to obtain peace." Since when is peace equated with power and might? Yet this people believe! False values like these can ruin our society and ruin is evident.

Contemporary civilization is plagued with a passion for success. A success which necessitated a compromise for the easiest objectives. A devaluation of words where peace equals not fighting or the discontinuing of H-bomb tests; or security equals witch-hunting or the denial of passports to the press. Something is wrong and unless people stand up against it, it will remain so.

There are no answers per se. Stopping H-bomb tests, or disarmament are not constructive answers. But answers and new ideas spring from the conflicts of the daring ideas of a thoughtful world, nation, and community. Perhaps the progress made is only a compromise, but that progress is inevitably one more step forward.

Where is our liberal today? Has he disappeared from the American political scene or from E.T.S.? Yes, and in his place we find a moderate who doesn't believe in anything, or if he does believe in something, doesn't know what that something is. He's one who begins with a compromise looking for success. Unfortunately he forgets that the greatest success in our nation's history has to be attributed to those who failed; those such as Woodrow Wilson and Norman Thomas, men who knew what they believed and fought for that belief.

# The New Suburbia - 1

# Washington: a diocesan problem

by John Herbert Gill

It is no longer necessary to argue the proposition that the Church's mission to city-dwellers is at a crisis. Industrial and commercial vigor have brought to our land not a euphoria of abundance but mass sterilization of souls through unnatural concentration of people. The work of St. John's parish in Roxbury, outlined in last Spring's Journal, is evidence that the Church is waking up to the fact that we can no longer afford the luxury of morning-prayer-modernism. We must return to our proper work of bringing Christ into situations which only Christ can save.

But the urban situation is directly involved with another, newer problem: the sudden increase of population in the suburbs. It is not a matter of increasing prosperity, of more people being able to afford the better homes and conditions of living which a few suburban areas provide. But the relaxation of credit restrictions, together with the almost psychotic ideals of 'high standards of living' spawned by advertisers, have produced these wholesale withdrawals. Nowhere is this general relocation more conspicuous than in the Nation's Capital. Except for a brief period of recession at the beginning of the Eisenhower administration, post-war Washington has seen wide-spread development of what were once remote little crossroad towns. Practically overnight the military and civil service population have moved out of the city into newly-built developments.

In whatever direction one travels in suburban Maryland, the wilderness has given place to acres and acres of new houses, stretching in neat rows as far as the eye can reach. "Fine Cape Cods", "Luxurious Ramblers", after a while one accepts

these signs as part of the scenery. But it is hard to accept the implications after seeing the luxurious ($16,000 to $32,000) ramblers, the pastel-painted shoeboxes lining treeless streets named for real-estate agents and World War II heroes. (The houses over two years old are beginning to come apart; the rest give at least the appearance of being livable.) One sees, in short, thousands of families paying more than they can afford for houses shoddily constructed in communities without roots and without character. And the fancy names the agents give their developments barely disguise the fact they are making a killing putting up slums.

The problem the Church faces in this is clear: while within the city we must adapt existing facilities to the changing needs of each neighborhood, in the new depressed suburbs it is a matter of finding a place to stand and a basis for community orientation. The Diocese of Washington, under the leadership of Bishop Angus Dun, has been devoting itself to answering the strategic problem with an eye not only to present needs but also to future expansion. Regardless of what specific course of action is taken in any community (diocesan mission, parish mission, or expansion of the field of activity of nearby parishes), the movements of population are too great and too rapid to allow hit-or-miss efforts.

With the assistance of a lay population expert, the Diocese begins by plotting on its big maps the main arteries of movement from the suburbs into the city, to show what the inhabitants of each section of the two neighboring counties regard as the "beaten path." For it is a demonstrable fact that suburbanites tend to move in toward the city for all services - shops, restaurants, movie houses, filling-stations, churches, and the like. If a church, therefore, is to be of any use to an area, its building must be near the main thoroughfare into the city and easily visible to commuters. These calculations, made in the light of the effective limits of

existing parishes, provide a working basis for making a provisional division of large areas into "parochial" units.

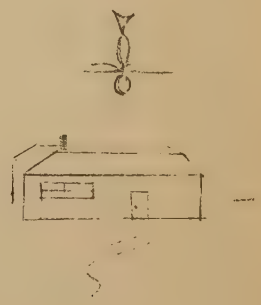
The next step is to calculate the extent of present and future need for ministration, taking into account such factors as highway and bridge construction, projected sewage and utility installations, commercial development, and real estate prospects. One of the big problems, as in any missionary enterprise, is to establish priority of concern among so many areas of need. But once a strategy is decided upon, nothing concrete can be done without direct contact with the people themselves. So each summer the Diocese engages a team of seminarians to make house-to-house surveys. During the past summer, for example, the group covered a variety of uncultivated vineyards: a section where a diocesan mission was to begin services immediately, another where a similar operation is to begin this winter, another where the established parish is expanding to keep up with the population, another where a city parish is extending its field and building a suburban church, and another which is as yet an uncharted land. The religious and economic condition of each family is recorded in detail on a standard form, and the results shared with the Washington Federation of Churches.

The usefulness of these surveys is twofold: they provide a reliable statistical basis for planning, and eventually give the vicar of a new mission a rudimentary "parish list" with names and addresses of families for whom he may be responsible. The procedure also prevents a parish mission from becoming merely a transplanted congregation without a sense of its new parochial responsibility. And, where expansion of existing ministration must be for a time sufficient, the spade-work of the seminarians enables the clergy to establish contact with new people over a wider area than would otherwise be possible.

Since a parish is people and not boards and bricks, a new mission begins worshipping before

it begins building. One project began services in July in the recreation hall over a local firehouse, led by a young vicar already in residence nearby. Within a few weeks resources for establishing a more permanent location began to grow out of the congregation itself, with men volunteering time and equipment to clear the land and start work on a parish hall. Another mission will begin its services of worship within a few months in the newly-constructed public school.

So the diocese uses its resources to make possible the quickest and most effective expansion of the Church's work. But we are left with many questions unanswered, some of which will be tackled in the article following: what are the needs and problems of the individuals who come to the Church for its message and its ministration? But the diocesan activity in Washington can serve as an example of the kind of work the leaders of the Church can do to keep the Church from losing large and rapidly-growing communities. Wise and sensible planning provide the opportunity; but this is worthwhile only if it is followed by pastors and priests doing intensive missionary work, planned, coordinated, and directed by the Holy Spirit of God.



# The New Suburbia ~ 2
# Michigan: a Parochial Responsibility

by William J. Schneider, Jr.

It has already been stated as fact that industry has brought to the urban, and even to many suburban areas of our country 'unnatural concentrations of people'. This situation presents itself as a challenge to the Church. How is it to bring the Gospel of Jesus Christ with all of its communal implications to these people in a meaningful sort of way?

The Diocese of Michigan has faced up to the fact of urban and suburban growth, and believes that it has found at least one answer to the problem. With its headquarters in Detroit the diocese could not but see the new mission it faced. Detroit is a center of this country's industrial growth. Many people have been drawn to it by the expansion of the automotive industry. This expansion, and the new interest created in Detroit by the future St. Lawrance sea-way, have attracted many new industries to this section of the United States. New neighborhoods are springing up all over the State and the Church has had to decide what is its role in these new neighborhoods.

There is no easy solution to this problem. The answer which the Diocese of Michigan has evolved can be summed up in the phrase 'Every Church (establish) A Mission'. The hope is that each parish will assume as much responsibility as possible in the development of a parochial mission in some new, or growing neighborhood or subdivision, and that this will be expansion with depth and not merely expansion for its own sake. The intention is to have new church buildings which will stand, not as social gathering centers, but rather as symbols of a community united by the Gospel. The question that is immediately raised

is? How is the answer which the Diocese of Michigan has accepted working out in practice? Are the hopes of the Bishop and his planning board being realized in those areas where new parochial missions have been formed?

Before trying to come to terms with these questions, we must first be aware that no final evaluation can be made so soon. The program is just getting under way. Yet even at this time certain good and bad features can be detected.

The first and most obvious good feature is that the Episcopal Church can at least be seen in these mushrooming sections if only by means of a sign or in some cases a building. This of course is not enough. Yet it does represent a difference in the expansion of the Episcopal Church if looked at historically. Where formerly we would have been among the last of the Protestant communions to go into a new area, we are here among the first. The church is not behind the shopping center, though at this point it does not mean that it holds a position any different from the shopping center in the minds of the majority of the people. With the presence of the church, and by this I mean an active group of people within the community which is interested in the promulgation of the Gospel, it is possible that in time the church will become the very basis of the life of the whole community.

It can easily be deduced from what has already been said that another good feature of the Michigan approach is that it is working on the small community level. The object is to reach the people in small groups, rather than as large parishes. Some of the missions will undoubtedly grow larger, and whether the Diocese will attempt to control this by establishing more missions cannot yet be determined. At this time however most of the missions are small, consequently allowing the priest more time to act as pastor to his people. At least theoretically this is so. By working in the neighborhood the Church becomes a great deal more personal. The people who come into it know each other outside its walls also.

A more friendly atmosphere prevails, and the possibility of an 'ice-cold' parish is rather slim. A result of this is a carrying of the church into homes, if only symbolically so far.

There are, however, certain dangers inherent in this answer. The great problem that faces any new mission is a financial one. Granted that the sponsoring Parish helps, even so in most cases the aid given in no way meets the need. Whether or not it is right, the people who are connected with the new mission want to have a church building in which to worship. Some of them meet in school houses and various other places, but in the minds of the people this can only be a temporary arrangement. Sooner or later a building of their own must be erected, and the emphasis is on the sooner. It is not long before all of the people are involved in building fund campaigns. The women's groups devote themselves to money-making hobbies. The men spend their time building stands and stalls for a bazaar to be put on by the mission to raise money for the new church. The neighborhood is surveyed for more Episcopalians because the people that are presently in the mission cannot finance the future themselves. The priest's files build up with names and a good deal of his time is spent visiting new families, though he already has enough people within the mission for a full-time ministry.

So the church takes on in the eyes of the community the character of a money raising organization. What they fail to see is that they themselves are partly responsible for their own impressions. They tend to lose sight of any real understanding of 'lay-ministry'. In many missions the priest finds that he is expected to attend four or five (and sometimes more) organizational meetings a week as well as to carry on all of the other functions of the Church, some of which might well be better handled by the parishoners. Few of the women in these missions find themselves carrying out any kind of ministry to the sick or

shut-ins, to cite just one instance of neglect. And the inevitable excuse is given, 'I'm devoting all of the time that I possibly can to the Church already.'

Should this be the basis of unity within a new mission, and remain the basis for any considerable length of time, one can only feel that this mission is bound to fail. Perhaps when the mortgage of the building is partly paid off the people will be able to direct their attention to the Gospel. No final statement can be made concerning this now. The question must be asked nevertheless.

The problem that faces the priest in this situation is extremely difficult. The people tell him that they are willing to give great quantities of time to 'the work of the Church'. Many of them are willing to give more than generously of their funds. On the surface nothing seems to be wrong, and what is worse, the people cannot see that anything is wrong. They are merely applying to the Church what they see going on in every day life. They see their companies expanding and their neighborhoods growing; why shouldn't the Church grow? They see that they are making good money; why shouldn't the church get a reasonable share of it? They see that they have more leisure time than they've ever had before; why shouldn't they give part of it to the Church? And so the Church expands. But how much depth there is to this expansion remains questionable. What is right and good about the adventure is not right and good in all of the new missions. What is dangerous in the program is not dangerous for all of the missions.

In the midst of the Diocese of Michigan is a layman's training center called Parishfield. It is located in Brighton, about forty miles north of Detroit. Parishfield is not part of the program of expansion in Michigan, yet at the same time it has a connection. Here a few

families live together in a community, the foundation of which is the Gospel. The total day's living is placed in the context of Communal and private worship and prayer. Parishfield is so constructed that laymen from the Diocese can go and stay there for any length of time. While in residence the layman participates in the life of this community. The permanent residents of Parishfield are several clergy families and a Deaconess. Here the layman can compare his every-day life with the life led in this special situation. He can evaluate at least to some degree what is going on in his mission. Is it in any way approaching this sort of Community? Is it's basis anywhere near the basis found here? It is true that Parishfield is no utopia and the people there are quite aware of this. In spite of this a real attempt is being made. The answer which Parishfield has found operates at a level different from the level of the Diocesan program. It is obvious that this answer is not the satis-factory one for the Diocese. This however does not rule out places like Parishfield which not only help individuals to grow in grace but also tell laymen that unity in Christ may demand giving up certain things - even to the point of the Church building. Parishfield tells people that their daily work must be a prayer, that what they do on Sunday is intimately bound up with every-thing else that goes on in the daily routine. It stands as an encouraging note and also as a warning to the Diocese.

The Diocese of Michigan is courageous. It is making an attempt to grapple with the urban, and suburban situation at the parochial level. Whether its approach is right only the future will tell. The question as to how much this is costing in terms of human souls now remains a question, and may never be answered. The Diocese has taken a risk and must be commended for it.

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# THE CHURCH AND FREEMASONRY

by Clarence Cleasby

Frequently we all hear people close to the church openly criticize Freemasonry. Men, neither good churchmen nor good Masons, who should be worshipping in the pews on Sunday and actively supporting some church activity during the week, use the excuse that Masonry is their religion. Nothing is farther from the truth. Resentment on that score by the uninitiated churchman is entirely justified. It must be added, however, that Freemasonry should not be judged by those making such statements any more than the church should be judged by apostate Christians.

Foolish is the Freemason who states that it is a secret organization and you will have to join to find out. Freemasonry is, and all good Masons are proud to state, a God-centered, moral fellowship. In the Preamble of a Masonic application, which every applicant must subscribe to, are these words 'Freemasonry requires a belief in Deity, for no atheist may become a Mason. Freemasonry strives to teach a man the duty he owes to God, his country, his neighbors and himself. It does not interfere with religion or politics, and will not countenance any argument or contention within the Lodge in connection with either in attempt to influence the religious or political belief of any person....Unless there now dwells in your heart a devoted belief in the universal promotion of the fatherhood of God and the brotherhood of man you should not apply for membership in a Masonic Lodge.'

Freemasonry is distinctly fraternal. This fact cannot be too strongly emphasized. It affords a man an opportunity to study the fundamental principles of a useful life, to unite with other men for service to mankind and particularly Masons. He is urged to live his life consistent

with being a helpful citizen, neighbor and friend.

In the center of every Lodge room of every Masonic body stands an altar on which rests the Holy Bible. No stated meeting is ever held without it being opened and Divine guidance asked for its deliberations. Every Freemason is obligated at that altar and on that Bible, prior to which he must have affirmed his belief in Deity. In the United States all Master Masons (3°) are made such under the Christian dispensation which brought life and immortality to light. The Order of the Temple (13°) in the Commandery and the Rose Croix (18°) in the Scottish Rite are distinctly Christian. While there are many non-Christians in our country who are Masons, nevertheless this Christian teaching is part of Freemasonry as exemplified in the United States. It has been argued that here Freemasonry is wrong as it is not universally Christian, but our churches proclaim this same fatherhood of God and brotherhood of all men.

It can honestly be said that a good Mason is a good churchman. He is constantly admonished to attend and support the church of his choice regularly. If he does not do this he is not a good Mason. The names of many of our Bishops, clergy, vestrymen and devoted laymen can be found on the rolls of some Masonic Lodge. These men are proud they are serving God. They are proud citizens of our great country. These men are proud they are Masons. Each serves a different facet of their lives.

Why should churchmen be disgruntled with Freemasonry or jealous of its apparent success? It is a moot question how many Freemasons that are not active in church activities would be so if Freemasonry did not exist or ceased operations. It would be wise for the church to reexamine its own position, to see wherein lie its weaknesses in failing to win the active support of many of the men in our country.

Freemasonry assesses dues and charges initiation fees. It has no insurance or monetary

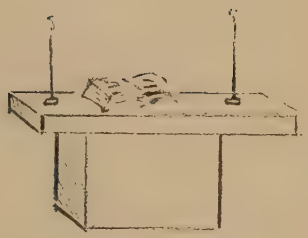
death benefits. It makes no appeals for money and forbids running events to raise money for its operation. No man will ever be invited to join, he must seek membership. This must be by unanimous ballot of the brethren assembled. Hence a man, who has a poor reputation, one who is morally in error, cannot participate in its activities. It is unlike the church which invites saints and sinners alike to draw close to God. Yet Freemasonry, only a fraternal fellowship, must be careful of who is admitted that none may reflect harm on its integrity.

Freemasonry has a dramatic ritual, liturgy if you will. It is interesting to note that men who enjoy its ceremonies often do not like this in their churches. This is because here they find no trace of Romanism. Our church would do well to spell out to the world in detail the fact that our beautiful liturgy stems from the historic church.

Freemasonry offers practical suggestions for daily living under the Christian ethic which can be practised in every day life. It employs symbols such as the trowel, plumb, square and the level with which men are entirely familiar. The church, too, offers a Christian ethic which can be used in every day life but often its appeal is made through generalizations and pious platitudes. The Masonic teaching is on a horizontal plane dealing with life situations and problems of social contact, having as its inspiration the Christian context. The church starts with God and had man on the periphery. It starts with the metaphysical, the supernatural, which many find hard to comprehend.

Here then is the difference. Freemasonry does not profess to be a religion, but it is religious. The church is interested in spiritual values. There should never be a feeling of competition between them. Each is accenting a different sphere of man's life although inevitably there must be some overlapping of teaching.

Freemasonry tries to inclucate in its members that loyalty to God and church come first. That it fails to accomplish this is all too evident, but so too the church fails in this same area. It can be said, however, that Freemasonry has done much to stimulate man's interest in his Divine Creator and the church. In the United States it has done much to break down the bars of denominational prejudice, as men meeting together come to realize that they are all worshipping the same God, who through His love became manifest to us in His Son, Jesus Christ, regardless of man-made creeds and dogmas.



# SIX RELIGIONS IN SEARCH OF GOD

An Historian's Approach to Religion
Arnold Toynbee (Oxford, 1956).

by John Nurser

Dr. Toynbee is a very peculiar figure in English life. His opinions are made public through the Observer, a London Sunday newspaper which is almost the only English paper that can claim to be 'liberal' in the American sense of the word. His historical work has by this time been so many times cast out of court by practising historians that - in spite of its unusual resilience - it has ceased to be discussed except among the various categories of error. And yet, here it bounces back again! In the world of the review he is a figure more widely known and respected than all but a few living Englishmen. His name, and what it stands for, is known in Delhi and Dallas, Cairo and Cologne.

This present book, which arose out of the Gifford Lectures which he delivered before the University of Edinburgh, does much to explain and illustrate the sickness and vigour of Dr. Toynbee's paradoxical reputation. We used the word 'bounce' above, and certainly these lectures share some of the characteristics of rubber. They have no precise, positive, doctrinal form. They are thus impossible to knock down. Dr. Toynbee uses as categories of argument vague, capitalised concepts like 'Man in Process of Civilisation.' He talks always in terms of Love and Suffering when he analyses his six religions, rather than in the concreteness of Jesus-the-Christ, Church and Sacraments. But again, we must use the phrase - 'and yet'. For the reality of his preoccupations and intuitions is evident on every page. They

are of extraordinary relevance to the Human Condition in our time. The problems and fears of our civilisation find a total consideration in the pages of Dr. Toynbee's work which scarcely any other ostensibly uncommitted and impartial scholar dare face.

In this short review therefore, it is the thesis of Dr. Toynbee, rather than his methodology, which we shall try to assess. And, as this is for a specifically Episcopalian audience, the question is, What does Dr. Toynbee's thesis have to recommend it to us, and to what extent can it be the basis of our action in, and through, our Church?

To summarise this thesis: Dr. Toynbee cannot accept that any revelation of the divine to any man is unique, that any people can be a Chosen People, or that there is any purposive providence acting through the events of our world which might give an over-riding significance to any era, or any situation. He does use the term God, but in a distinctly un-theological way. Churches and theologies are poor and corrupting vessels for men's experience of God, of Absolute Reality, of the underlying pattern of Suffering Love. Christianity and Mahayana Buddhism have been equally successful in reaching to the heart of this underlying norm, Medieval Christendom was the most successful of human societies in the political realisation of this norm, but it was destroyed by the Pride of Church and Theology, which led finally to the utter discrediting of the norm in the Wars of Religion. They were succeeded by an age in which men sought for the god-like power and innocence of the Garden of Eden in technology. They got the power, and only found out their lack of innocence in the twentieth century: by which time, the Devil was possessed of many societies and many atom-bombs. We must recall religion, and, in a world-society where the various religions can be tested by their freely matured fruits, we shall find again a purified and essential knowledge of God. This

knowledge will not be complete, but it will be rounded and unprejudiced for no contribution - whatever its source - will have been left untested or untapped.

It requires no learning to see that this religion will not be Christianity. Even less, will it be Episcopalianism. Dr. Toynbee always refers to the Epiphany of the Higher Religions, never to an Incarnation. The Sacraments are in no sense divine. The Logos could never have been subsumed into a historic individual, and then rise after three days. This thesis can have no relevance to the Episcopal Church.

We cannot act in the way Dr. Toynbee recommends to us as a church, for we would abandon it; but ought we to act in our church in an analogous way? In other words, should we make every effort to purge away accretions of time and place so that the Faith we preach is the pure gospel, and its reception is not hindered by our cultural inheritance? The answer is clearly 'yes'. But the example of the Reformation makes clear to us the terror as well as the grandeur of such an activity.

What then can recommend this thesis to us? Primarily, it makes encouragingly clear to us the point to which an intelligent and honest citizen of our century can be led by considering the nature of human life. The necessity of religion and the presence of original sin are not easy propositions for a man educated in Edwardian England to accept. Dr. Toynbee is the Greek to whom St. Paul addressed himself: he has still to accept the leap of faith. He sees that Suffering and Love are embedded in the universe; but, 'how?'. Many of the positions he adopts are only tenable in a Christian framework, and this is a framework which can only be reasoned toward for a certain way. After that, its reasonableness depends upon certain dogmas. Dr. Toynbee's example shows the time to be propitious for the preaching of those dogmas in the most sympathetic spirit we can. His central intuition - That our own

age is akin to that of Diocletian - might well in that case be an augur of hope.